

"Fools deride. Philosophers investigate."

Life and Action

The Great Work in America

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No. I

Sunrise and Sunset

Divinely soft as with an Angel's tread
A roseate glow of Light comes from the East—
The messenger of morn—and, as increased
By some mysterious power, begins to spread
And tint the clouds and hill-tops purple, red:
Awake the birds in glorious harmony;
The daisies nod entranced, and blushing
The jewelled rose smiles from her leafy bed.
I gaze enrapt as o'er the changing skies
The waves of wondrous magic color roll,
And e'en as Nature ope's her myriad eyes
To greet the day, within awakes my Soul;
I sing and in my heart rejoice to be
An humble chord in Life's great symphony.

As 'neath some silken curtain red and gold
Wide stretched upon th' expanse of western sky
'Cross which the fleecy clouds float low and high,
And, ever changing, seem to take some old
Phantastic shape in silv'ry spirit mold,
To herald grandly, gorgeously the close
Of day, all Nature sinks in soft repose
To visions sweet and lucid dreams untold.
In fancy I behold a mammoth jet
Of shim'ring Light and run the gamut o'er,
Red, orange, slowly then to violet,
And seem to catch a glimpse of Heaven's floor.
I feel my spirit rise untrammelled, free
To sing in praise of God's Paternity.

—J. Lloyd Hammond

Lions On The Way

 By Florence Huntley, author of "*Harmonics of Evolution*"



HE word, the desire and the discipline of "Mastership" do and properly should constitute the gateway for the traveler toward the "Road to the South".

Our steadily increasing mail and steadily widening circle of students are the indisputable evidences of that central idea, ideal and inspiration.

It would take a considerable corps of skilled writers, stenographers and typists here at the Center to answer properly every application, and fully to cover every point raised by these appeals for "A personal and private instruction in the Science and Ethics of Mastership".

Each letter I receive is a new problem. It is a different individual, a separate personality set in its own peculiar environment, a product of its own history, conditioned by its own intelligence and experience and moved by its own needs, desires and ambitions — within the limitations of its own understanding.

The burden of all these letters is, "How can I become a Master of the Law?"

To answer each one of these applications [making my answer individual and specific] often calls for a considerable correspondence and discussion, covering weeks, months, and in many cases from two to three years. It has occurred to me that many of the readers of this Magazine would be interested in glimpses of this correspondence between myself and other women who come asking the gift of the time, energy and thought of some other individual whom they believe is able to give

them a private and personal instruction, but which may take from one to ten years.

The limitations of our magazine being so narrow, I have selected certain detached portions of my own replies, each one of which bears upon a discussion of some individual environment, condition, relation, or upon some personal characteristic, habit or idiosyncrasy, which may constitute a barrier to "Mastership", and which, unless changed, controlled or conquered, would unfit that individual for any "Representative" capacity in the Great School or for any responsibilities connected with its Extension Work.

The identity of my correspondent is sacredly guarded in every instance and these published excerpts from my own letters contain no "leadings" as to residence or identity.

I am making use of these with the single purpose of clarifying a few points on the subject of "Mastership" and "a personal and private instruction". I am doing this for the benefit of other friends who may have in mind the same appeal for instruction.

The points in question are:

1. The path to Mastership is the path of self-analysis and self-discipline.
2. All personal instruction is a Voluntary Gift from one who is in position to instruct.
3. That no man or woman can consistently ask for such instruction who is at the same time an "Active" or recognized adherent, advocate or "Representative" of any other Spiritual Movement, Church, Society or Cult.
4. When the Great School makes a Gift of its instruction to any individual it does so with its own primary purpose in view, namely, the Extension of its knowledge through carefully instructed men and women who have at the same time the intelligence, sincerity, discretion, humility and loyalty

rightly to Represent the Masters' teachings in the Spirit as well as the letter of the Law.

This, in the very beginning, calls for men and women of exceptional qualities and, *in the process*, demands that character of self-discipline which only the rationally intelligent, morally courageous and patiently persevering can hope to accomplish.

The following extracts are all from letters in which the theme was either, "What constitutes eligibility for a personal instruction?", or concerning such "barriers" as were wholly within the Applicant's jurisdiction and control.

"Dramatic Manner" as a Barrier

"I know you have Intelligence, —I believe you have Perseverance; but the question I have so long considered is whether or not you have that high moral courage which enables a woman to face herself, and to receive from a friend an analysis of herself that touches upon some of her disqualifications as well as her virtues.

Have you the courage to receive me in the spirit of confidence, and receive without wound or offense what I find at once so necessary and so difficult to say?

If you can so receive me, I will be so very glad and grateful and you will have proved your own grace and courage. When I have written, you will better understand my long delay and my stress of spirit as I write.

What I have to say does not touch upon the sterling basic elements of character. Do not forget this, and keep clearly in mind that I am not discussing with you the essentials of character.

Keep in mind that I am not questioning your motives,

nor your ability to receive, understand and cover the *intellectual* labor of a student.

It is instead that I must take up the subject and measure your fitness by your *Representative Qualifications*.

There is nothing that would bar you from an *intellectual* understanding of such an instruction, but there are some phases of your education, training and state of being, which, if not changed, or modified, would disqualify you from what we may name the "Representative Capacity".

These in the order of their importance, are:

1. A negative psychic state that borders upon subjective mediumship.
2. Pride of Intelligence.
3. The outward tone, manner, expression and bearing of the "actress".

By this last, I mean that peculiar dramatic and artificial mannerism that distinguishes almost all actors, orators, preachers and elocutionists who have been educated to impress their personality upon an audience.

This is a thing that seems absolutely essential to the stage performer, but which would be a fatal defect in a Representative of this School of Philosophy.

Why? Because the Great Work is the pursuit of Truth, and is essentially a departure from whatever is artificial, or assumed, or "put on" to especially attract attention to the personality, or impress others with one's personal beauty, grace or power.

Now understand, please. The deep voice of the actor [or elocutionist], the thrilling tone, the rapt expression, the dramatic pose,—all belong *legitimately* to the Stage; for the stage work is an imitation of real life, and must throw on high light, to produce effects.

But the requirements of those who seek Mastership of

self, and who ask to be made Instructors and examples for others in the Living of a Life, —must bring to that career qualities and qualifications of an exactly opposite character. In brief, the Representative of this School who would attempt to present this Work in the dramatic and artificial tone, expression and pose of the stage, would be a failure as a teacher, and a danger as an example.

Do you get my meaning as I make these distinctions?

You have been trained for "Dramatic Art", and it has become an almost inseparable expression of your off-the-stage life; and it intensifies even your discussion and presentation of religion and philosophy, and colors every expression of your personality.

I have a number of actor friends, and this peculiar artificial "dramatic art" distinguishes them all. On the stage this is charming, in social life it is entertaining, but in the serious propaganda of a great Spiritual movement it is misplaced, incongruous and dangerous.

You have studied dramatic art. You have acquired its peculiarities of voice, expression, pose and gesture; and while all this is the first requirement of the professional career, it is the last one in the Philosophic life.

Do you not see that in your desire for Mastership in spiritual things, your desire and your ambitions cross? The things the stage calls for disqualify for the simply natural, unaffected tone, voice, manner and bearing of the non-professional.

This is something of which you are probably not aware, and in the ordinary exchange of social life, all this would serve rather to make you unusual and attractive. But my friend, the duties and responsibilities that lie far afield in the Masters' School call for a "manifestation" so radically different that it is only fair to say to you at the beginning of the beginning,

that this accomplishment would become a serious obstruction to your usefulness in any purely *Representative* capacity.

Will you tell me whether or not this subject has ever been discussed with you, or whether you have ever realized for yourself this stamp of the "artificial" in your outward expression to the world? If not, you will, I know, forgive my boldness, and will consider it all—not a charge against yourself, but rather a problem to solve—and take it up, giving it your best thought and study.

Then tell me if you can see just how this "dramatic art" could weaken your position as a representative of the Great School.

Returning now to the impressions and "rumors" of Pride of Intelligence, the evidences of this quality in you may have been misleading, and in fact nothing more than an earnest, intense, eager nature trying to explain itself and its ideas through this same dramatic and artificial manner.

I scarcely need to tell you that actors and public people generally impress their friends and associates as "vain".

For the very core of dramatic success is to impress the personality upon the audience, while the certain mark of failure in the teacher of a Spiritual philosophy is this same crowding of the personality to the front.

Do you get my meaning? I am trying to say that this expression of yourself, in a professional way so necessary, is in a philosophic sense, so unfortunate; for in as far as you talk philosophy in the voice, pose and manner of the actor, you give the impression of vanity.

In the actor it is known as "vanity of personality". In the philosopher it would be named "pride of intelligence, or pride of opinion".

This second count, "Pride of Intelligence", I think has been charged to you more by reason of your *manner*, than be-

cause you are in reality intellectually vain and eager for leadership. What is your own judgment of yourself, in this respect?

Is this letter entirely clear —first, that I have delayed because it is so difficult to put such things on paper; next, that there are not to my mind any serious and unmanageable obstructions, and lastly that I am now seeking our mutual way to the open door? Have you the courage to go on? And have you the courage to face your lions?"

"Eccentricity" as a Disqualification

"I have just re-read your letter, to refresh my memory, and I see no other way than to plunge straight into the middle of the subject. And I confess it is a hard one, for saying delicate and difficult things on paper always involves possible misunderstanding or offense or unintended wound to a sensitive friend.

But I am going to rely upon your honesty, sincerity [and your good sound sense] to understand me in the spirit in which I write. We are in search of Truth. Shall we not begin by talking to each other straight from the heart?

I have taken your letter to me in that way. I am responding in kind. And if I preface what I have to say by making clear my trust in your motives, and my respect for your honesty, you will be able to receive from me what appears to me to be the biggest "lion" on your way to success.

Now, with your permission, I am going to spear this biggest lion on your way — as it appears to me.

1. You have said, and I believe you, that you strongly desire a personal instruction.

2. I have no doubt concerning the purity of your motives, nor the honesty of your professions.

3. I believe you to be intelligent, warm-hearted, and a

"universal brother" in every impulse and desire of your Soul.

What is it, then, that makes the whole question difficult to you and for me?

There are two reasons—one in yourself, and one in the *nature of the Work*.

Let me take up first the one in yourself—the lion that has barred in the past, and may continue to bar the way to all the success and happiness you crave.

The name of your lion is "*Eccentricity*".

Nature has endowed you with a peculiar individuality and a distinctive personality. All the way through you appear "original", "unusual", "eccentric".

You have not, I take it, made any effort either to mould your thoughts or modulate your voice, or modify your expressions, or even conform your dress to established and conventional ideas, ideals and fashions. Is this not true?

On the contrary, have you not rather cultivated Nature's endowment, and all through life taken a certain pleasure in forcing your "originality" upon other people—always, however, with the honest conviction that you had a right to be "yourself"? Am I right or wrong?

And have you not won the distinction of being "different", odd, eccentric? Is it not so?

Do you not know that the World does not like "*Eccentricity*", and except in rare instances, eccentric people have no success as teachers, or leaders? They are too open, too outspoken, too blunt, too careless of the "*eccentricities*", conventions, prejudices, and superstitions of *other people*. They are too indifferent to custom, prejudice or fashion. They make themselves *unlike* other people, and other people act accordingly.

Eccentric people generally have a few warm friends—but many critics, who resent their frankness and unconventionality. Am I right or wrong?

The eccentric man or woman is generally intelligent and honest and often tender of heart, and devoted to a few. But at the same time, most such people can well be charged with a Vanity that repels, bluntness that wounds and a "dogmatism" that offends and irritates at every step.

I do not know whether any of these traits are yours. I am rather guessing out the matter. Your letter seems to tell me that you have enjoyed and suffered all the penalties of a fine mind and an eccentric spirit; that you have loved unselfishly and served generously, but often been much misunderstood by those whose understanding and approval you needed.

On the love side you will win many, but in the world of *ideas* you are a radical and a combatant. However, there is no end to the subject when we begin to analyze an eccentric character.

About all we can do is to try to get at the meaning of eccentricity and devise a method of toning it down to a *comfortable relationship to society*.

The originality is innate—the gift of Nature; but the cultivation of and emphasis of naturally strong points, often results in a character like a sweet prickly pear.

The gravest weakness of an "eccentric" is usually the pride and pleasure he or she takes in combat, disputation and self-assertion, and in the disregard of other peoples' Gods, ideas, ideals and prejudices. So it happens that such a woman generally treads a thorny path, and lives to be misunderstood.

This for the Eccentric. Now for the Great School's side of the question.

The published Text Works are open to the public for acceptance or rejection. That is their mission.

But the personal instruction—given, *not sold*, by busy people to strangers, [for most part], is a work that has a definite purpose from the viewpoint of the School.

And what is that purpose?

The Applicant of course, comes for some desired knowledge and instruction which will be personally beneficial, but the Great School examines and studies that applicant *primarily* as a future Representative of the Masters' School, and of its exacting Moral Philosophy.

Therefore, the Applicant is tested, not merely as to her intelligence, her goodness, or her own desire for instruction, but she is tested out primarily on the basis of her fitness to *represent the Work in the world*, and to become an "integer" in the field—and an instructor of and example to other people.

This being the case, do you not see that *manner* and *appearance* and *expression* are vital things in all this Work? Do you not see that there are two sides to this gratuitous instruction? Is it not clear to you that the relation should be established for the mutual good of the student and the Work?

If there were many competent instructors, any honest Applicant should receive some measure of instruction, but with the movement in its earlier efforts for establishment applicants must be tested and sifted down to the *exceptional material* for the Work.

But whether we call your own difficulty "eccentricity" or "originality", or "peculiarity", I believe you recognize yourself as *different* from the average woman.

And let me ask you if you have ever observed that people who succeed as teachers and leaders are those who exhibit the least eccentricity and difference? Have you not observed that the people who *succeed with people*, are those who present the greatest number of like traits of character, to *average* people.

And this is the secret of leadership by divine right.

The natural teacher searches for points of *agreement*, instead of points for dispute. The successful instructor hunts for the parallel instead of the parallax. The Representative

of the Great School is the man or woman whose life, speech, manner and appearance best conform to the common, average ideal of honesty, courtesy, graciousness and elegance.

So, therefore, anything in an applicant that brands her as eccentric, peculiar, aggressive, abrupt, in speech or manner, or odd in appearance, militates against her success when she passes from the primary instruction to the primary teaching. Do you see this?

Is it not an innate originality of viewpoint, an individual, an *accentuated* form of expression and manner that have involved you in much misunderstanding, and is it not this that puzzles you when you seek to become a representative of this philosophy?

Conscious as you are of your own ability, honesty, and warmth of feeling, and purity of motive, you are puzzled that you "do not seem to fit".

Is it not because you enjoy this "difference" so much that it is hard for you deliberately to seek common ground with other people—when you say: "I am so often pulled up for speaking directly to the point and for my shocking habit of taking things in such a matter-of-fact way and trying to make them practical and not all words."

Your entire letter is the strong and almost tragic prayer that justice may be done you—that you may know the truth, and that you shall not be misunderstood. Have I given you the key?

I have entire faith in the essentials of your nature, but I feel as if you have a little "Great Work" to perform in conforming your outward expression to your own inner intention and aspiration.

I believe that you belong to the Great School because you are honest and true and good; but I also feel sure that before you could even become a safe Representative you will need to make a study of yourself in the light of a primary instruc-

tion and in the light of the requirements of this philosophy.

You want to take up the path of Mastership. Are you ready to go to work on yourself? Please give all I have said your careful consideration, remembering that I have performed my task with great reluctance, and with the sole desire to serve you. I shall await your reply with interest."



There Is No Unbelief

There is no unbelief,
Whoever plants a seed beneath the sod
And waits to see it push away the clod
He trusts in God.

Whoever says when clouds are in the sky,
"Be patient, heart, light breaketh by and by,"
Trusts the Most High.

Whoever sees 'neath winter's fields of snow
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says "Tomorrow", "The Unknown,"
"The Future", trusts the power alone
He dares not disown.

The heart that looks on when the eyelids close.
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief;
And day by day, and night, unconsciously,
The heart lives by that faith the lips deny—
God knoweth why.

—Edward Bulwer Lytton

Corroborations. Resources, Values and Opportunities *By J. D. Buck, M. D.*



THE greatest differences between individuals are to be found in their resources. So far as the natural faculties, capacities and powers of man are concerned, the original endowment must be equal. The difference lies along the lines of unfoldment and combination. There are those who show an all-around development. We speak of a "well-balanced" man or woman.

In practical things, in the affairs of life, they have a due sense of proportion, and of the fitness of things.

This is like the facility of the artist in grouping figures or objects in a painting, in measuring distance, and giving an "atmosphere" that is pleasing, because it is so natural and so true, and at the same time pleasing because it is beautiful.

The real artist is determined even more by his *theme*, by the selection of the subject, than by the handling of it.

In literary composition, in art and in music these principles are basic, and these laws universal. I have barely referred to them here.

In the real life of the soul, in the endowment of the individual, in the building of character, they are equally intrinsic and basic.

There are few *real* artists, but there are many noble characters, those who, as far as they have gone, have "rounded-out well". They have learned that "whatever state they are in, therewith to be content".

This does not mean, with no effort to advance or to rise, and certainly it does not mean to grumble and complain. It

means faithfulness, fortitude, courage and Triumph. The "faithful over a few things shall be ruler over many things".

In these modern times people are "whirled off their feet" by so-called *occultism*. Impelled by curiosity, they are soon filled with amazement; and between these over-credulous souls on the one hand, and the cynical and contemptuous on the other, the real Teacher's life has been perplexed from the beginning of time. Both these classes fail in measuring values.

"Otherworldliness" is not confined to the "unco-good" nor exhibited solely in camp-meetings. Indeed, though little more than mere emotional excitement, it does less real harm in the camp-meeting. Galton speaks of these as "sweating profusely, while they pray devoutly".

If there is any *true occultism* it is a *deeper knowledge of common things*. It is the very knowledge of proportion, of the fitness of things, and of the highest and best use that reveals character, and measures values.

Since the World's Congress in 1893 this country has heard much of Hindoo philosophy, and many so-called teachers, Yogis and "Holy Men" have found eager audiences and often willing dupes.

Nearly all of these dupes begin at the wrong end. They expect to sprout wings before they have learned to walk. Their "coin of the realm" goes like water, but *duty* is often neglected. They expect to conquer the air, and take a peep through the gates of gold, before they have learned to measure values, or to determine use, and duty, in the common every-day affairs of life.

The real Masters of old have defined *Yoga*, as "Skill in the performance of actions".

This "otherworldliness" referred to, breeds inattention, carelessness, indifference, and falseness of values of our present resources. While unfitting one for common every-day duties

of the present life, it cannot possibly fit anyone for the genuine life of the soul anywhere.

Permanent values, real "treasures in heaven" are a continuous realization. This is what Jacob Boehmen called the *Becoming Man*.

Another ancient name for these real treasures, is "the Doctrine of the Heart"; and this digs deeper into our self-consciousness than most people realize.

The first blossom, in this rose garden of the heart, is consideration for others, and genuine appreciation of the good in them.

If faults or imperfections seem apparent they will be measured only as against the lack of opportunity, or difficulties encountered and what the real virtues have cost, and at what odds. By this time our criticisms will have disappeared, our genuine appreciation will have taken their place, and we shall have found plenty of work at home.

The whole experience will have taught us the true measure of values.

We shall *appreciate* where we can understand, and neither envy nor aspire to that for which we are not yet fitted, by growth and experience, to understand and to use wisely.

Aspiration and duty are thus linked together in perfect equilibrium, and to triumph is to endure, to wait, and to overcome.

To be permitted to serve, and to help, is the greatest possible reward, while to "lead" or to "guide" will be the greatest responsibility from which the student will shrink just in proportion as he realizes the fearful responsibility; and yet he will not shrink if it be his duty or destiny. Ambition, however, will have no part in it.

He will have "Learned, —to know, to dare, to do, and to keep silent."

His opportunities will become legion. He will, as he progresses in light and knowledge and power, do the right thing at the right time and place and in the right way.

And what is this but, "Skill in the performance of actions."

It will be the kind word or deed, or the sympathetic heart; the approval, or appreciation, or encouragement; that "touch of kindness that makes the whole world akin". He will uncover, if it be his *duty*, in order to encourage, help and renew, but *never* to criticise or condemn. He will be attached to objects, or worldly possessions, only for necessities and for use. Beyond that they are cares or perplexing responsibilities.

He will appreciate the good in others with joy, as though it were his own, and the seeming ills or mistakes as though in the dearest friend or in himself.

The author of "*The Great Work*" and the author of "*Harmonics of Evolution*" emphasize the "*Leading of a Life*", as did Jesus long before—a real life that measures values and beside which all other values pale.

It cannot be a matter of mere emotion, or sentiment, but a matter of work and endurance and conquest, based on a measure of values; tried out in the alembic of Truth; often melted by the fires of affliction, with a patience that nothing can tire, and an endurance that is co-existent with time. For above and around it all is the light of Faith.

If this be not the aim, the ideal and the goal of life, and the destiny of man, then the term *Master* is simply absurd.

Here lies our priceless opportunity. It is the Science of Ethics, and its achievement is the Great Work.

If every believer in the theological interpretation of the vicarious atonement would put over against that dogma the saying, "It shall be done unto him according to the deeds done in the body", he would find that only the *living of the life* counts after all. He who sincerely undertakes to lead the life will

find no corner for pharisaism and self-complaisancy.

The real struggle to overcome will indeed make him grateful for conquest and progress, more charitable toward others, and renew his courage to go on.

The value and necessity of personal effort, not for an ulterior reward, and to escape penalties, but to *realize* the growth of the soul, has seldom been made so clear as in "The Great Work".

It is thus that the resources of man, *within the soul*, are revealed, and the measure of values defined on the basis of exact science.

The appeal is to individual observation and experience, and the test by *use* in the daily life of man.

Logical analogy connects the whole from the beginning to the end, precisely as in mathematics. Science, *per se*, therefore, is not "Godless" nor "Soulless", but the foundation of Faith and the anchor of the Soul.

We proceed from Nescience to Science; from Science to Conscience; and from personal Responsibility in the light of Conscience to Wisdom and Understanding—in other words, to a realization of the destiny of the human Soul.



"Benefit is the end of nature. But for every benefit which you receive, a tax is levied. He is great who confers the most benefits. He is base—and that is the one base thing in the universe—to receive favors and render none. In the order of nature we cannot render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be rendered again, *line for line, deed for deed, cent for cent, to somebody.*"

—Emerson.

Responsibility of Writers

By T K, author of "The Great Work"



IT SOMETIMES OCCURS, though not often, that readers of this magazine draw wrong conclusions concerning the responsibility of those who write for its columns. It is due to our editorial staff, as well as to our contributors and readers, that this subject of responsibility, for the utterances contained in our columns, be made as clear and definite as possible. To that end we hope our readers will note with special attention and care the following explanation and suggestions:

1. To the full limit of our combined knowledge and abilities we desire and intend to make *Life and Action* a messenger of *Truth*.

2. In the very nature of things, however, we all have our limitations, both in point of knowledge and in the ability so to express it in written words as to convey to others that which we intend to convey—no more and no less. In other words, we are all human, and "To err is human".

3. Our editors are neither omniscient nor infallible; and in the wide range of subject matter presented to us by outside contributors for publication it often occurs that statements are made and data given, the historic, literal or scientific accuracy of which it is not possible for us to determine at the time. This is a difficulty with which the editorial and literary managements of every journal have to contend, and it is a most serious one.

4. Naturally, our editors do not desire to assume nor be charged with responsibilities not rightfully theirs. And yet they cannot very well reject all manuscripts which contain matter outside the range of their own limited knowledge, or

their ability to verify. How, then, shall they handle the matter in such manner as to place the responsibility for each and every utterance where it rightfully belongs?

There is but one way known to us whereby this can be done. That is by publishing every important contribution over the name of its author, with the understanding that our readers, as well as our editors, shall hold each writer personally responsible and rigidly accountable for whatever appears over his or her name.

5. For this purpose, among others, therefore, the name and address of every writer for this magazine is required by us and will be kept on file in the office of *Life and Action*.

This does not mean that the name of the writer will always be published. It is legitimate and proper for any author to write over a *nom de plume*, but in every such case he will be required to give us his correct name and address, so that our readers may hold him personally accountable for his published utterances in the columns of this magazine.

This method of publishing the names of contributors also has its great advantage to the individual writer, in that:

1. It brings his name to the notice of the reading and thinking public, and helps to give him both place and importance in the literary world.

2. It stimulates in him the healthful desire to do good work, to be especially careful never to utter an untruth, to improve himself in his profession as a writer, and to earn the confidence and respect of the public.

3. It brings him into a much closer sense of fellowship and sympathy with his readers, and enables him to establish personal friendships and relationships which otherwise would be impossible.

And thus, while we desire that each writer for *Life and Action* shall bear his legitimate burden of responsibility, we

also want him to receive every possible benefit to which his work justly entitles him and which this magazine can help him to obtain.

We want our contributors to know that we are interested in their personal welfare and success, and that we will do all we justly and rightly may do to make their interests and ours mutual.

On the other hand, we want them to help us, as far as they can, to establish for *Life and Action* a reputation for honesty of purpose and reliability of statement second to no other journal in all the world.

From our readers we ask only that character of forbearance and consideration which makes due allowance for the limitations and the imperfections of human nature among men and women who are doing their "level best" to exemplify in their daily *Lives and Actions* the Spirit and Purpose of the *Great Work* of building the Temple of Human Character in conformity with the Constructive Principle of Nature.



"The law of nature is: Do the thing, and you shall have the power: but they who do not the thing have not the power. Everywhere and always this law is sublime. The absolute balance of Give and Take, the doctrine that everything has its price; and if that price is not paid, not that thing but something else is obtained, and that it is impossible to get anything without its price—this doctrine is not less sublime in the columns of a ledger than in the budgets of states, in the laws of light and darkness, in all the action and reaction of nature."

—Emerson.

Phenomena Hunters



By "Ikke Pivins"



UNDER the heading "*Mark of the Master*" begins Chapter XXV of "*The Great Work*". I have been wondering how many people there are who read this chapter and are able to recognize the "Mark", as graphically displayed throughout this work.

Having had some personal experience from having hunted for this "Mark" myself, I have a few words concerning my experiences that I will address to a particular class of people, known to me as "Phenomena Hunters". ["Phenomena Fiends" would be a better name].

To my mind the "Master's Mark" is evidenced in nearly every word and sentence throughout "*The Great Work*", in his ability to co-ordinate his thoughts into such simple form as to produce new thoughts in others. There are not many new or unfamiliar words used, but it is the masterful combinations of these simple words that produce new thoughts in our same old consciousnesses.

The first great evidence of the "Master's Mark" is the great degree of self-control evidenced in every page of this and kindred publications. This is the "key-note" to Master-ship. This fact is nowhere in greater evidence than in the author's ability to take the "strongest arguments" of the "phenomena hunters" and analyze them without losing self-control.

I have had personal evidence of all that has been enumerated in this chapter, already referred to, excepting the catching of "fake spirits". My experience was fortunately with a genuine materializing medium. But Oh, what a price she

paid at each performance, or seance, if you please, in trying to give the "phenomena hunters" the "Sign of the Master".

I have known this poor soul to remain in a state of almost complete paralysis for hours after holding a seance of this class, and always under the deluding hallucination that she was rendering a great service to humanity.

Let me say here, confidentially to the "phenomena hunters", that I have always noticed the fact, that this or any other class of physical phenomena produced under these circumstances, only serves to whet the expectant appetite for "greater things" at the next succeeding seance. This was evidenced to me very plainly by the attendance of the "same old crowd" each time, with no other thought in their minds, than to comment thus wise: "I wonder what we will see tonight?" "I wonder what new stunt the dear spirits have in store for us tonight?" "Were you at the last seance? It was just grand. Miss So-and-So, materialized and went clear into the other room."

And thus this idle comment goes steadily on. I could sit here the rest of the night and give the same old line of meaningless comment. The Master Jesus, has in effect said: "You will have to give account of every idle word and thought you indulge." He knew what he was talking about. I wonder how many really understand the deep meaning of these significant words. I do. I have been over the line side by side with the "phenomena hunters", and have been fortunate in seeing genuine phenomena, and it has produced quite a different course of thought in my mind, than wanting to witness "just one more test".

From my point of view, [and I have reached it honestly and by the same route] the greatest "Mark of the Master" is evidenced in refusing to give just such enquirers the "Sign" or this "Mark"; he has already given it. His ability to refuse,

to choose and make his own selections, before whom he will "demonstrate" is all the "evidence" or "Mark" that is really needed to "convince" most intellects who think for themselves.

TK is absolutely right when he declares that nothing short of a personal experience will suffice to satisfy the class of people I classify as "phenomena hunters". I will go further than TK, in making the reason for this stand he has taken more plain, from my point of view, to-wit:

I was a "phenomena fiend" for a brief period. The more I saw the more I wanted to see. I could see no end to this kind of thing. So I began to look on the "phenomena" from another side, which, thanks to my nature, put a stop to wanting to see any more "phenomena". I began to reason on the "why and wherefore", i.e., if it were really possible for such proof of immortality to be genuine, [of which fact I was fully satisfied beyond all doubt] the law back of its production should and did become more interesting to me than the "phenomena" produced. This course led me away from "sight-seeing" and put me on the road to something higher. From this time forward I never let an opportunity go by without learning some little thing of the "cause" of the manifestations of which I was a witness.

To make assurance doubly sure, I joined a "developing class" in order to get at the inside workings of the production of the "phenomena". I kept this up for about fourteen months. I was no more developed at the finish than I was when I commenced. I was a great deal wiser, though, as to the real philosophy governing the production of the "physical manifestations".

My teachers told me constantly that my development would require me to sit "for a long time in the silence". [Dark]. I know better now what this means. The result was that I plied the "controls" at every opportunity with questions as

to the philosophy of how to produce the phenomena. I did not get much satisfaction out of the "controls" as my inquisitive nature seemed to disconcert matters; or, using spiritualistic parlance, "disturbed the conditions". This only set me to thinking the more. Conditions were more disturbed than ever, but I now have the solution and the "mystery" has cleared up. Where do you think I found my answer? Why, in myself, of course.

The force of a strongly directed Will, acting through a human organism, is one of the most potent forces in nature. This is the key to the production of the "phenomena". It was very plain that the "controls" had no physical means to produce the visible evidence of their presence. This must come from somewhere. I found that the medium furnished the physical means, and the "controls" furnished the directing force, [Will Power]. I watched this process very carefully, and had the pleasure of a full confirmation of my convictions in "The Great Psychological Crime".

In further support of what I am saying, I will ask: Have you ever noticed that certain "spirits" could manifest phenomena more readily than others? I know you have and often, too. Why is this so? Why has "mother" or "sister Sue" or "brother John" never "manifested"? Ponder over this well and ask yourself why the cause of this has never made itself apparent. The cause is very simple. Mother, or sister Sue, or brother John, simply does not possess the required co-ordination of Will force to handle the organism of the medium. Hence, you "get nothing" from the very ones you have a right to expect to hear from first.

Again, did it ever occur to you why the "guides" always admonish the sitters to keep passive, and not to "disturb the conditions" by setting their minds upon certain ones whom they are expecting to manifest? No, I know you have not had

time to do this little thinking upon your own part, as you have been too busy expecting what was going to happen next, or who would be the next "spirit" to manifest. The sequence of this admonition on the part of the "guides" is,—as you keep actively thinking and expecting, these thought forces interfere with their business of "holding the forces" or "controlling the medium". This disturbing element does not interfere with a hypnotist as readily as it does a "spirit", for the reason that the hypnotist has an organism of his own through which to direct his own Will into the organism of his subject. This will partly explain at least, why you are always asked to become a nonentity in a "physical seance".

To prove my theory, the next time one of you can do so, just carry a friend along with you, whom you know to be able to hypnotize another person and one that does not believe in the "phenomena", for instance to a "trumpet" or a "materializing seance". You will at once observe that the "conditions are not right tonight" without assigning any reason. If any "phenomena" should occur you will learn of the fact that there is a "person present who is antagonistic to the work".

Again, you "phenomena hunters", did it ever occur to you to indulge a thought on the fact that you have always been told by the "controls" that death does not alter your knowledge acquired in earth life one bit, i. e., as you leave this world you enter the next. Granting you will admit that you have, [for it is what I have been told time and again].

Now for just one moment stop and think. Think carefully, for on this point I am going to refer you back to the point that TK has so beautifully taught you. You have a physical body that belongs to you. You have a Spiritual organism that belongs to you. You also have an intelligent Soul that is the real *you*. You taught your physical body to obey *your* commands throughout the years *you* have been upon

this plane of expression. Spirits that *you* were physically cognizant of did not help *you* to develop that physical body above spoken of, any more than I help you at this moment. Co-ordinate this thought with the facts of the "phenomena" you have witnessed, and it will at once become plain that you ought to possess certain abilities under the intelligent direction of *your* own Will, which will awaken or unlock the senses and functions of *your* spiritual organism.

This process requires "Work", and this fact is very plain upon every page of "*The Great Work*". This is quite different from being a nonentity. But the goal is worth any effort of which the physical constitution of man is capable, as when the effort is finished *your* possessions are where "thieves and robbers do not break through, nor moth nor rust doth corrupt". When it "is finished" *you* will possess all that mediumship means and "something more".

This Goal is what the TK has been leading up to throughout the "Harmonic Series". It is to teach you and me that we possess the powers and abilities to develop these Spiritual Organisms of *ours*, under the direction of *our* individual Wills, and that it is our inalienable right to do so as individual entities. To be told this in a way that I can clearly understand him, is truly the recognition of the "Master's Mark".

Once more, to get back to the teachings of the "controls", Did *you* ever notice the reluctance with which the "controls" admit, or will venture to say anything at all on the subject of Independent Spiritual Unfoldment? I have, and am sorry to say that I recognize one of the most selfish motives that is possible as a result of such action. Perhaps you have never taken the time to contemplate the motives, in your haste for more "phenomena". I recognize one motive as this: "Controls" gain great personal benefits through the medium of a borrowed organism, by which to gain a conscious knowledge

of facts relating to this plane that it was their business to have learned while they were upon this plane and possessed a physical organism of their own. This may sound harsh to you, but the moral is plain: Use your own physical possessions that Nature has given *you* for *your* own exclusive use, while *you* may, for the time is short, and *you* "know not the hour" when the Summons may come for work to begin upon the next plane of life's expression.

I have not said anything in the foregoing with a view to hurting the feelings of the sensitive—far from it. My sole desire is to divert the thoughts of the "phenomena hunter" from his never satisfying procedure, to the satisfaction of a more personal knowledge, in knowing the cause of his phenomena, at which point all mystery ceases or fades before his consciousness. Consciousness at this point can be fully relied upon to relegate all mysteries to the regions of what "he knows, and he knows that he knows, and why he knows them".

My experiences are respectfully submitted for what they are worth to you.



"When the Master comes to the final transition called 'Death', he himself has no doubts as to the issue. He knows that this is but another step in the Evolution of the Individual. He knows that death does not end his career. He knows that his personal identity will not be lost, nor even clouded for an hour. He knows that in death there is no sting."

—From "*The Great Work*".

Questions Answered by the TK



QUESTION: Ever since I have read the books of the Harmonic Series, "Zanoni" and "The Strange Story of Ahrinziman", the following question has been in my mind:

Is it, or is it not, best for people of ordinary abilities to prove for themselves that there is a life beyond this? Since the Truth would gradually unfold in time, would it not be better for many to live this life the best they can, and thus avoid the unknown dangers hinted at in "Zanoni"?

—Bessie B. Manley.

Answer: This is indeed a problem worthy of serious consideration. It would require greater wisdom than mine to answer it with definite certainty. I will therefore not attempt to do so. Without presuming, however, let me submit the following suggestions for consideration of my questioner and the readers of *Life and Action*.

1. There are two distinct methods by which proof of the life beyond this may be made. One is known as the "subjective" method, and the other as the "independent" method.

2. The subjective method has been proven beyond all question to involve the operation of a process which is destructive to the demonstrator. The independent alone is constructive.

3. This School holds that, from the viewpoint of individual benefit, it is far better for people of all classes to go through this physical life without proving the existence of a life beyond, rather than prove it by means of the subjective, or destructive process.

4. The constructive or independent method, while in no sense harmful to the demonstrator, involves an individual evolution, a growth, an unfoldment. This requires much time and personal effort under wise and scientific instruction.

5. The difficulties of time, place, opportunity, facilities and instruction are such that the man or woman of ordinary abilities and means would find it very difficult to meet all the conditions and at the same time discharge the fixed obligations and responsibilities of his or her life already assumed.

In fact, the experience of the past would seem to indicate that it is the rare exception among men to find one who is so conditioned and environed as to undertake the work of scientific demonstration of the life beyond.

6. Whether it would be "best" for people of "ordinary abilities", or extraordinary, for that matter, would also involve another important consideration, namely, that of motive and purpose. For illustration:

[a] If the motive is not *right*, it would be utterly useless for anyone to take the time, receive the instruction, or make the effort, for under those conditions the demonstration is impossible. This fact has been proven again and again, and is beyond controversy.

[b] If the purpose be merely to gratify the personal desire for knowledge, without regard to the interests of others; while this is not of itself an unworthy or wrong motive in the sense that it is "vicious", nevertheless it would be of little benefit to the world and therefore scarcely worth the time and effort, from the viewpoint of the needs of humanity. An instructor would hardly be justified, in the larger interests of society, in giving his time to such a student nor his efforts to such an end.

[c] In the midst of present social and economic conditions on this physical plane of life men and women, with rare ex-

ceptions, are bound by prior duties, obligations and responsibilities which cannot be evaded, avoided or ignored, without serious injustice to those who are rightfully dependent upon them. In all such instances it would be clearly a mistake for one to enter upon a course of life and study such as those involved in what is termed the "Technical Work".

7. But insofar as one may evolve toward independent spiritual unfoldment through the slower process of *Living the Life* in conformity with the Constructive Principle of Nature, it is not only "best" for him to do so, but he is bound by every consideration of Morality, by every interest of both the individual and society, to do so. This is true, not alone of the few, but of all men and women.

In truth, it is for this very universal reason that the Great School has given to the world a carefully formulated statement of its knowledge and experience.

Judging from the general character of inquiry that comes to me concerning the "Technical Work", there seems to be a rather general mis-apprehension as to the conditions upon which it can be given. Many of those who write to me seem to think that if they could but receive the "Technical" instruction, they could soon develop independent spiritual vision without the inconvenience and difficulty of *Living the Life* of Scientific Morality.

This is a great and vital mistake. Until one has first learned to square his *life* by the constructive principle of Morality, all the "Technical" Work in the world would not open his spiritual eyes, ears or other senses. It is for this reason that the Ethical Principles are laid out with such care and insisted upon so continuously and emphatically.

The man or woman who has not wrought out the Ethical Formulary, made it the absolute Rule and Guide of *Life*, and transmuted its principles into the very texture of his or her

being and into daily Life and Action, is no more ready to be entrusted with the Technical Formulary than a year old infant is ready to be entrusted with a box of matches and a pan of coal oil with which to experiment and amuse itself.

It is for this reason that so few are admitted to the Technical Work. To do so before they have learned to practice the quality of Self-control in every department of their lives necessary to get the results desired, would be only to defeat their ends.

From page 269 of "*The Great Work*" I quote the following:

"The student who reaches this point in the regular unfoldment of the Ethical Section of the General Formulary may well pause and contemplate himself in the light of the Great Law. For here it is that he is compelled to face his first great Ethical Test. Unless he can pass the test of "Unselfishness" this should be this present stopping place. It would be but a waste of time and energy for him to attempt to proceed beyond this point. For it would be but an attempt to climb the steep and towering mountain of Truth backward, with his face turned toward the Valley of Spiritual Darkness. *It cannot be done.*"

And from page 299, the following:

"Thus, the student must lay hold of all his many selfish animal desires and all his intellectual ambitions.

"He must control his longing for mere animal comfort, whenever indulgence of the same would deprive another of the comfort to which he is of right entitled.

"He must control his thirst for Power, whenever and wherever its indulgence would involve the enslavement or control of his fellow man.

"He must control his Vanity whenever it impels him to thrust himself forward into place or position to which another is better entitled, or which he himself has not earned.

"He must control the impulse of Greed for material things,

and compel himself to be satisfied with a just and proper measure necessary to his health, well being and reasonable comfort.

"He must control the 'Love of Money', which is one of the lowest and most degrading cravings of the human Soul, and constitutes one of the strongest fetters that bind the Soul to earth after it has passed beyond the Valley of the Shadow.

"He must control the Fear that paralyzes and the Anger that destroys."

It is only *after* he has attained to this degree and status of self-control, in all the departments of his being and in all the affairs of life, that the student is entitled to ask for the "Technical Work". It is only then that it would be possible to give it him. It is then only that it would be possible for him to make any constructive use of it even if he had it.

From the foregoing I trust my questioner will now be able to observe that to determine whether it is "best for people of ordinary abilities to prove for themselves that there is a life beyond this", is a problem which involves many important considerations that cannot be determined except upon a purely individual basis.

Certain it is, however, that "people of ordinary abilities" rarely seem to have any just conception or appreciation of the difficulties involved in the work of constructive individual demonstration, nor of the qualifications necessary to fit the individual for such a work. For it is truly a *Great Work*.



"Vanity, in all its manifold forms and phases, is an expression of the most inordinate selfishness. It is an impulse of self-gratification without regard of any kind whatsoever for the well being of others." —From "*The Great Work*".

Question. In the last issue of "*Life and Action*", I read your very interesting answer to the question "What are Dreams?", and will ask you kindly to explain the following phases of the same question:

1. Quite a number of years ago a friend of mind dreamed she had been in a room that was quite strange to her. She remembered the position of the furniture and some child's toys lying on the floor. The next day, on her way to the city, a strange lady beckoned her and asked her into her house while a procession passed. On entering the house my friend, to her great surprise, was shown into a room the facsimile of the one she had seen in her dream, with the toys on the floor just as she had observed them.

2. Another friend in New York City dreamed that her sister in Los Angeles, had told her that her husband had died, where he was to be buried, and giving details of the funeral. A week later she received a letter from her sister giving in detail the information she had received in her dream.

—M. Maxwell.

Answer: 1. It is just possible that the first experience was an ordinary dream, and that the room and the toys on the floor were but an unusual coincidence.

On the other hand, it is not impossible that this was an actual psychic experience wherein the "dreamer" escaped from her physical body [involuntarily] and went to the room spiritually. Such experiences are rare.

2. In her semi-sleeping condition some spiritual friend who knew of the death impressed the details upon the consciousness during the process of awakening. This, therefore, was not strictly a "dream". It was a spiritual experience.

—TK.

Question: In "*The Great Work*" much importance is attached to "Personal Responsibility", emphasizing it as a vital factor in the process of constructive development.

In "*Harmonics of Evolution*" and "*The Great Psychological Crime*" the term "Individual Responsibility" is used, apparently in the same sense. Is there any difference in the meanings of these two expressions, as used?

—E. C. Hillbury.

Answer: No. They are intended to express the same concept. "Personal Responsibility" is the better expression, and conveys exactly the idea intended.

—TK.



Question: What is the duration of life on the spiritual plane, after passing from this plane? —W. Francis.

Answer: It would seem that this question lacks definiteness or completeness. There are twelve, distinct, known, spiritual planes after the physical. They are related to each other, in progressive order, analogously somewhat as this physical plane is related to the first and [in order] proximate spiritual plane.

The length of time an individual remains in this first, or lowest, or coarsest spiritual plane is a purely individual problem. It depends upon conditions related to each and every individual, and these conditions are as varied as it is possible for the mind to conceive.

Then again, there are according to the statements of the Great Friends, three distinctly different natural causes which lead to the passing of an individual from this first spiritual plane, viz:

1. The evolution through natural growth and unfoldment of the individual until he graduates [as it were] from the first spiritual plane to the second—which is the next in regular evolutionary order—in which event the individual passes one plane further away from the conditions of this physical plane.

2. The devolution, through natural retrogression of the individual until he disappears, as a result of what appears to be “spiritual death”, as elucidated in the chapter on “*Spiritual Gravity*” in “*The Great Psychological Crime*”.

3. The reincarnation of the individual upon the earth plane, [according to the statements of those who claim to know that reincarnation is a fact of nature in the evolutionary unfoldment of the individual soul]. As to this, I do not assume to speak from the basis of personal knowledge.

From the foregoing it will be observed that before it would be possible to answer the question with any degree of certainty at all, it would be necessary to know to which of these three methods of “passing” the question refers.

I doubt if it would be possible to determine with any degree of accuracy in either case, a period of time which would represent a general average.

Under the first and second processes I have heard it said that the time would probably average about double the average life upon the physical plane.

Under the third process the period is said to be much longer, but I cannot give any information that could be relied upon.

In the case of animals it is said the life upon the spiritual plane is an average of about double the average physical life of the same animal. This, however, is not given with authority.

TK.

Question: Are there not other planetary systems, like ours, peopled with human beings like ourselves, and watched over by other Great Fathers? —Mrs. H. F. Field.

Answer: I do not know. From what we do know of our own planet, and the system of which it is a part, it would seem logical to assume that our own little Earth is not the only place in all the vast universe of matter and space where life exists.

By comparison, physical scientists tell us that our Earth is no larger than a pin-head; and it is but one of countless millions of planets that are revolving through space, each in its own particular orbit. It would seem strange, indeed, if all these unnumbered millions and billions of worlds—most of them many times larger than our own—had no share in the great problem of generating and individualizing life and intelligence.

And if it be true that the system, of which our little Earth is but a small fraction, is but one of countless systems which are governed by the same fundamental laws and principles, then it would seem inevitable that other planets are also inhabited.

And if it be true that there are other analogous planets in other analogous systems analogously inhabited, then to complete the analogy, it would seem inevitable that there must be other "Great Fathers" filling analogous positions on other worlds than ours.

\ But *I do not know this.*

It may be of interest to my questioner, however, to know that the analogy is definitely and positively confirmed by the testimony of the Great Friends on the other planes of life who claim to know. They report that the Earth is but one of many planets that are inhabited; that man is the highest structural

form of life on every inhabited planet; that each inhabited planet known has its spiritual Ruler, or "Great Father"; and that these Planetary Rulers, in many instances, are in communication with one another.

But the "Great God of the Universe", the "Great Universal Intelligence", is still back of and beyond all these Planetary Rulers, and is unknown even to them, save as they recognize in the designs upon the "Trestleboard of Nature" the Unknown Designer whom they reverence. —TK.



Question: Is the Ego, or Soul, now living two lives contemporaneously, one on the physical, another on the Spiritual plane? —W. Francis.

Answer: To answer this question categorically, by "yes" or "no", would only lead us into confusion; for in one sense the question can be truthfully answered in the affirmative, and in another sense with equal truthfulness in the negative. It depends largely upon the exact meaning we give to the terms employed. Perhaps the following explanation may contain the information desired by my questioner, without an attempt on my part to couch it in the form of a definite and responsive answer:

1. Man, while in this physical life, is a fundamental trinity consisting of a Soul possessing a Spiritual Body and a Physical Body.

2. These two bodies interpenetrate each other, somewhat [for the purpose of analogy only] as the sap [or water] of a tree and the solid woody cells interpenetrate each other, making together the entire tree.

3. The Soul, or essential Ego, inhabits these two inter-

penetrating bodies and uses them, as its instruments of expression.

4. Through their sense channels the Soul receives, or may receive, impressions and experiences from both planes of life—physical and spiritual.

5. To the extent the Soul does receive conscious impressions and experiences from both planes of life, it may justly and truly be said to be “living two lives contemporaneously, one on the physical, another on the spiritual plane.”

6. But in the practical experience of the average man and woman—in the midst of social conditions which fix the attention and the personal and conscious effort on the plane of physical life, physical things and physical impressions and experience—the Soul automatically comes to depend more and more upon the physical channels of sense, and less and less upon the spiritual.

Thus, responding to the law of *Use*, the physical senses grow more and more active and dominant and the spiritual less and less so, until in due time—usually by the time the child has reached the age of four to six years—the Soul has learned to depend entirely upon the physical channels of sense, and we say of it that it is only “physically conscious”, or “conscious on the physical plane”.

From this view it might justly be said that the Soul is “living” but one “life”, namely, that of the physical.

7. But, by a series of most interesting scientific tests and experiments, it has been proven with absolute certainty that the spiritual senses are never entirely dormant nor inactive.

For instance: It is proven beyond question that in the most profound physical sleep the Soul is conscious and able to receive impressions, suggestions and experiences without in the least disturbing the condition of physical inactivity and sleep. It is proven that in proportion to the profundity of

physical inactivity and sleep is the Soul responsive to psychic suggestion.

In cases of complete catalepsy, lethargic trance, and suspended animation, wherein the physical body is dead, to all practical purposes, the Soul is even more intensely conscious than at any other time. But it is not conscious on the "physical plane."

In the light of these facts, and from this angle of observation, it would be entirely consistent and literally true to answer the question in the affirmative, and say that the physically embodied individual man or woman is, indeed, "living two lives contemporaneously, one on the physical, another on the spiritual plane."

From the viewpoint of the Great School, however, it is not scientifically accurate to call this "two lives". It is but two different phases or aspects of the same life. One is its physical aspect or phase, and the other is its spiritual.

It was herein that Hudson fell into confusion and unfortunately dragged pretty nearly the entire school of modern psychology with him. His error was in naming one of these phases of consciousness, the "objective mind" and the other the "subjective mind".

This simple and unfortunate misuse of words has given to the world the false concept of "two minds" which concept has resulted in all manner of sophistry, from which the world seems slow to recover. —TK.



"The highest and most exalted phase or mode of Consciousness is the desire of the Soul for Individual Completion. Its satisfaction involves the highest activity of the Soul, which is Love. Its complete satisfaction we call 'Happiness'."

—From "*The Great Work*".

Question: Suppose a student of the Great School who understands the law of true marriage fails to find his mate on all three planes of being, and for this reason remains single, what effect, if any, would a life of celibacy have on his development? Would not such a life, to a strong and vigorous man who was conforming his life to the Constructive Principle of Nature, be what one may term "an excess of virtue" and thereby cease to be a virtue? Would there not be an element wanting in his harmonic relation to Nature, if he did not keep the happy mean?

—C. E. D.

Answer: Here again a careful definition of terms is absolutely necessary in order that each may know what the other is talking about. It would appear to me, from the context of my questioner's proposition, or statement, that he has employed a term which does not correctly express the meaning he has in mind.

For instance: The term "*Celibacy*", when properly employed, has reference to "the state of being unmarried; single life, especially that of a batchelor, or of one bound by vows not to marry."

The term "continence", or "continency", on the other hand, has reference to "Self-restraint", especially "the restraint which a person imposes upon his desires and passions, in the act of refraining from indulgence of the sexual appetite or passion".

I believe it is not unjust to assume that the average celibate [single man, or bachelor] does not live a life of continence. In many instances there is no desire, intent nor even effort on the part of the celibate to practice continency. In all such instances a life of celibacy [that of the single man, or bachelor] has little or no effect on his development, different from that of the average married man.

But if, as I suspect, my questioner meant to ask: "What effect, if any, would a life of *continence* or *abstinence* have on his development", — this calls for a very different answer.

But here again, it all depends on the individual. If he is a student who has been "duly and truly prepared, worthy and well qualified" the self-denial, self-discipline and self-control necessary to the actual living of a life of continence are the most powerful aids to Independent Spiritual Unfoldment and to the true and constructive growth of the Soul.

For, to such a student, "There is not a single emotion, impulse, passion or desire of your being, whether of the kind you are accustomed to designate as physical, or spiritual, or psychical [and which if it were permitted to *control* you would become destructive], but may—under proper control of your Will—be transmuted into a vital impulse of Constructive energy and power".—[See "*The Great Work*", page 290, et seq.].

It is a great mistake to assume that a life of continence is, in the slightest degree, detrimental, either physically, spiritually or psychically, to the man who is "duly and truly prepared" for it—a good many physicians to the contrary notwithstanding.

In the chapter entitled "*The First Great Mile-Post*" in "*The Great Work*" my interrogator will find such an exposition of the subject of "Self-Control" in its relation to Mastership, as will answer his question fully. I refer more especially to the latter part of the chapter, beginning with paragraph two on page-289, and continuing to the end of the chapter.

In its final analysis it is a mere question of whether or not such a man as my questioner has in mind is willing to practice the degree and quality of self-control necessary to obtain constructive results.

If so, there can be no such thing as an "excess of virtue" in the line indicated. —TK.

Are Modern Clergymen Syncretists? By William J. H. Benson.



T SOMETIMES HAPPENS that a man is placed among a class of people with whom he has very little in common. There have been cases in which intelligent men have been associated for years with a class of people who were much their inferiors. Usually in a case of that kind the intelligent man tries to impart some of his knowledge to those who have not had the opportunity to acquire it themselves. Anyone will admit that it is a rather difficult feat and requires much patience, tact and perseverance.

All of this applies to an article by Mr. Henderson in the last number of *Life and Action*. The writer seems to imply that there are many facts which Science has discovered but which the Clergy pass over entirely as if they did not exist and continue teaching and preaching as if those facts made no difference in their point of view.

Oftentimes the facts of Science and modern research are unknown to many clergymen for this reason:

It has not been many years since Criticism has been applied to the Bible, and the men who have been in the ministry some time are not familiar with it and have only their original teaching to follow, which is now somewhat out of date. They are a little timid about accepting the conclusions of Critics, because even among them there is not perfect agreement.

Many Critics have only their own researches. In many cases they are not Churchmen, and consequently many clergymen do not feel like accepting their conclusions on account of a possible lack of "Authority".

Even those who are churchmen often have a hard time to gain a hearing or have their books read.

It has only been in recent years that Criticism has been taught in the Seminaries, and it appeals to men in different ways. For instance, some men have entered a seminary with their own ideas which have been obtained from men who knew nothing of Criticism and believed that the Bible had been let down from Heaven, inspired even to the letters and vowel pointings. Even after having a three years course of the real facts given them they go out with their minds set on the old fashioned point of view.

There are others who accept the conclusions of the critics and go out into the world to teach to others what they have learned, only to find that those to whom they are sent to minister are imbued with the old fashioned idea of things, and it takes much tact and carefulness to teach people something contrary to what they have for years held to be true.

Some men who have come from the Seminary in recent years do not believe in the literal interpretation of the Bible.

To begin with, the Old Testament is held to contain the religious experiences of many men in the past. It contains a certain amount of history. But there are many other things about it which they do not believe.

They do not believe that God made the world in six days; that Moses wrote the Pentateuch; but that it is a composite structure, appearing long after Moses and after the reigns of David and Solomon. It is not believed that the story of the flood is literally true. It may have been "a deluge" flooding the greater part of China, or it may have been a very insignificant tidal wave coming over a small portion of the country of India. The lesson the writers of the story probably wished to convey was their conception of a moral God overlooking the righteous.

You will also notice by reading carefully that there are two accounts of the same event; so, originally there must have been at least two sources from which to derive material.

It is not believed that Jonah was swallowed by a whale. Neither is it believed that Joshua had the power to command the sun to stand still; but that this is simply the "poetic" way of stating that the work of two days was done in one.

The dates in the Bible referring to the age of the world, etc., were put in by Archbishop Usher in the seventeenth century, and have no authority whatever, and are not at all accurate.

These few words have been written for the purpose of showing that all the clergy do not believe as Mr. Henderson would have you think; and there is at least one, of whom I can speak with certainty, who is trying to pass on his small store of knowledge so that others may know something about the structure of the Bible and the real facts concerning it.



"'Stolen fruit is sweet', men say. That were not true if each man knew wherein the garden God had planted the tree whose fruits were intended for him. There was never yet a lover's quarrel. Love is a divine understanding; and that which brands it a cruel, jealous, tyrannical passion, is the voice of ignorance. Love acknowledges a million debts, it never sets one task. Love gives to the uttermost, but it never makes a demand. Love knows but one, and that its other, dearer self."

—From "*The Dream Child*."

Evolution and Involution



By J. D. Buck, M. D.



THE PROGRESS of physical science since the recognition of the Correlation and Conservation of Energy, and the Law of Evolution has covered a very wide range.

Theologians hastened to designate all these concepts as "Materialism", and as "Godless".

Very few real scientists accepted the designation or the conclusions of materialism.

Huxley declared himself, to the last, *agnostic*, but the theologians twisted it into materialism, all the same. To say, in the language of Science—"I do not know", was made equal to denial of spirit, and a future life for man; in short, of all that cannot be weighed and measured. Hence the conflict still going on between Religion and Science, and to the betterment of both.

But the Constructive Principle is not even yet generally recognized.

The theory of Evolution has come to stay. No really intelligent student of either Religion or Science now denies that. The evidence is too universal and overwhelming.

Had we gone back to the source of the theory among the Greek Philosophers, and thence to its earliest concepts among the Hindoos, we should have found that evolution was but one term of the Equation of Life, whether in atom, molecule, animal, man, or worlds.

Energy, Life, Intelligence, Law and Order are *involved*, point for point, as form, growth, function and complexity are evolved.

No single impulse from center to circumference could ever be repeated, or explained in the first instance, unless the energy were involved to, or toward the center. Action and reaction could not otherwise be conceived of under the law. Otherwise impulse to evolve would have been inconceivable, except as a "Fiat", or a "special creation", which the whole of evolution denies. Newton's "First Law" and the "Parallelogram of Force" ought to make that clear.

In my "*Study of Man*", written more than twenty years ago, this principle was treated in Chapter XV, under the heading, "*Involution and Evolution*".

Had theologians been philosophers, they might not only have held their own, but from the beginning "turned the tables" upon the evolutionists, and by this time have made equal progress with physical science, in the establishment of Law and Order in the existence of the human soul, and the spiritual life of man.

It is precisely here that the "School of Natural Science" comes in, with an orderly and universal synthesis, and never a "missing link".

Facts "*demonstrated*, classified and systematized" are stubborn things, beside which miracle and superstition slowly but surely disappear.

Theology and Science divide solely on the *interpretation* of Facts.



"What a great deal of time and ease that man gains who lets his neighbor's words, thoughts, and behavior alone, confines his inspections to himself, and takes care that his own actions are based on honesty and righteousness."

—Marcus Aurelius.

Letters From Our Readers

~~~~~ Answered by Editorial Staff.



WITHIN a few days after the mailing of any number of *Life and Action* we begin to receive letters from its readers concerning the articles published. Some of these letters are critical, some commendatory, but the most of them ask questions concerning the various phases of subjects which have been presented.

All these letters are received with pleasure, for we get from them many valuable suggestions and ideas for future numbers of the Magazine. We are thus enabled to know the wants of our readers and plan accordingly.

Two of these letters, with answers, are here printed inasmuch as the subjects covered have been touched upon very often by correspondents.



Editor, *Life and Action*:-

The questions and answers in your March-April issue in regard to the relations of the founders of the Theosophical movement and the members of the Great School, leads me to ask further information on the subject.

Both groups appear to have an acquaintance with many of the ultimate truths of nature, and therefore would be supposed by outsiders to be free from the personal element which lies at the root of the sectarianism of so-called religions.

Both groups appear also to be working for the betterment of humanity. All conditions, therefore, as far as an outsider can judge, would seem favorable for union and co-operation.



You state, however, that no direct relations exist. Is there, then, an indirect co-operation—each group working along its own lines, but willingly assisting the other wherever the paths converge; or, are the members as distinct as, say, members of our modern Masonic and Elk fraternities?

Do other groups exist beside the ones in question, which are possessed of equal knowledge, of equal good will to humanity, and yet remain and work entirely independent of all others?

Very truly,

David A. Watt.

Dear Friend:-

I believe it would be fair to say, that both Schools are "free from the personal element" to a much larger degree than that which fosters the sectarianism of the various religious churches of modern times and creeds.

But while there is, at this time, no direct, systematic, mutually understood and agreed work of co-operation between them and each group is working out its own specific designs in its own specific way, and according to its own distinct method; it is nevertheless true that their lines of work and endeavor are, in no vital particular, antagonistic; and in most particulars parallel and thoroughly sympathetic.

And still, insofar as their membership and their methods of procedure are concerned, they are quite as individual and distinct as are those of the modern Masonic and Elk fraternities.

Other groups do, indeed, exist, in various parts of the world, whose good will to humanity cannot be doubted. But the question of their comparative knowledge is one which would be difficult to determine with accuracy.

In point of time, however, it is believed that the Great School has an unbroken record history the beginning of which antedates that of any other known organization at this time.

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And it is in active sympathy with any and all other organized movements, in just so far as they tend to the betterment of society, the progress of civilization, the evolutionary unfoldment of the individual along constructive lines, and the Liberty, Enlightenment and Happiness of mankind here and hereafter.



TK, Editor *Life and Action*:-

On page 331 of *Life and Action* for January-February, you quote from a letter written you by a soldier, who states that he is greatly helped by the idea that there is a specific, tangible ruler of this planet, the Earth, in addition to the "Lord God" in general of the universe, and you further invite suggestions in this connection.

This idea does not seem to me much different from the Greek theory of Planetary Gods.

If there is a Specific, Tangible Ruler, or "Great Father" of the affairs of Earth, it would be a reasonable conclusion that each planet of the Solar System has also its specific, tangible ruler, or "Great Father", and these rulers might associate, or meet together, for adjustment of the affairs of the Solar System, which also might have its specific, tangible Lord, or "Great Father" whose throne would consistently be The Sun, which, of course, brings us to that eternal teaching of the "Sun God", that basic factor of all the religions on earth.

The important point is the one suggested by your correspondent: Is this Specific, Tangible Great Father of the Earth any more get-at-able than the "Sun God", or any other deity, for help, comfort and instruction? We can pray to one as well as the other; so that if prayer is all that is within our mental grasp, we may as well pray to the highest conception, which we naturally do anyway.

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The points that would be particularly instructive would be: What are our obligations and duties to this "Great Father" of the Earth, our helpful attitude as a factor in assisting the "Great Work" he has to perform, and what attention should be given the "Sun God" as special director of our system as a whole?

If man is a Microcosm, and is like unto the Macrocosm, and has all the elements of the Macrocosm in his nature, what proportion should be rendered to the other Lords of his being?

I certainly am deeply interested, and agree with you perfectly that "the theme is one of profound importance", and for one I shall be a willing student of the facts that have been verified by the Great School.

Sincerely yours,

A. B. Rugg.

Dear Friend:--

Your letter of February 6th addressed to the TK was received some days ago and in the absence of the TK it has come to the writer for attention and acknowledgment.

In this connection it might not be amiss for me to say that personally I think your idea of the Solar System and the rulers of its various planets is much in line with what is known by the Great School, although I cannot say officially that this is true.

There is a point in your letter, however, which gives a basis for an interesting discussion. I am referring now to your idea that it would be as easy, and as desirable, to pray to the "Sun God" for help, comfort and instruction. This would bring up the question of whether or not we have any right to solicit the attention of one so high as our presumed "Sun God" would be? Would it not seem that so long as someone else,

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who has less important duties, can help us, that we would have no right to obtrude ourselves upon the attention of those higher?

It would seem to me that this whole question might be solved by analogy. Let us suppose that you are entering, we will say, a large business house as one of its workers, and that your place is not one of any great importance. In other words, what you are doing is not affecting in any serious manner the general run of the business. Suppose that you need help, or advice, relative to some of your duties; would you feel impelled, or justified, in going immediately to the president of the concern, interrupting him and asking advice or help which may be some man working right next to you could give, or which the manager of your department might be able to assist you in?

If you stayed in the business long enough and became of such importance in it as to command a high place, necessarily you would, in time, have to direct your attention to the president of the company for instruction and counsel.

But it seems to me that just now we are in the position of the humble workers who are not yet far enough along to ask the assistance, advice or counsel of anyone so great as the "Sun God", or even very often to call upon the Great Father, for between the earth and the sphere in which the Great Father lives there are many great souls to whom we can go for assistance, and is it not natural for us to call upon those close to us first?

Trusting that this inadequate attempt at illustration will serve to give you another line of thought in this connection, and assuring you that as soon as the TK returns your letter will be brought to his attention, with good wishes, permit me to remain,

Very sincerely yours,

LeRoy F. Spurlin.

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## A Letter From Professor Hyslop

And some further remarks by the TK

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T the request of Prof. James H. Hyslop, we are printing here a letter from him addressed to the Editor of *Life and Action*, under date of May 1, 1910. Following Professor Hyslop's letter will be found a further statement from the TK in conclusion of the matter. The following is Prof. Hyslop's letter:

My dear Sir: A friend has just given me the September [1909] number of "*Life and Action*" in which I am said to have been remiss in several matters and I hasten to ask you for the publication of the following facts in correction of what is evidently some misunderstanding or error on the part of the writer of the article entitled "*Who Prevaricates*".

1. I never received any copies of "TK's" books except "*The Great Psychological Crime*" and "*The Great Work*" which I understood were sent me by Dr. Buck, and these I acknowledged to him.

2. I never had any knowledge either that the author had sent them or that any one else had sent any copies, and I never received any other copies of his works.

3. Dr. Buck spontaneously expressed the desire for me to meet the author and I expressed my desire to do so. Dr. Buck said he would have to arrange it. It was never done to my knowledge, and the last inquiry that I made about it was never answered.

4. Other parties who have tried to get me an interview have totally failed to do so, and I have been as constantly told that it is almost impossible to obtain any such meetings. I do not know whether this is true or not, but I do know that

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I have never been able to make any arrangements for an interview. I have not been in Chicago at any time, save once, when it was possible to see the author, had I the opportunity, and I cannot make any trip for the purpose.

Very sincerely,

James H. Hyslop.

The foregoing letter from Prof. Hyslop evidently has reference to the statements made by me at page 29 of the September number of *Life and Action*, from which I quote the following, that our readers may have the entire subject clearly before them.

"1. When "*The Great Work*" was published I sent a copy of the book to Prof. Hyslop with my compliments. He did not do me the courtesy even to acknowledge its receipt.

2. I learned later on that three of my friends each had sent him a gift copy of the same book, with the same result.

3. About this time the same Dr. Buck above referred to wrote to Prof. Hyslop, calling his attention to the book and asking him if he would care to meet the author. This also was done with my knowledge, although not at my suggestion nor in accord with my own personal desires.

After an exchange of three or four letters Prof. Hyslop expressed his desire to meet me, and Dr. Buck tendered his good offices and signified his willingness to open the way for the personal meeting, at any time the Professor might indicate.

The correspondence terminated at that point. This was about two years ago, and up to this moment I have never received a word, either directly or indirectly, from Professor Hyslop to indicate that he desired to meet me.

Dr. Buck also informs me that not a word, nor a line has come to him from the Professor to indicate any such desire.

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Now, I am not going to assume or allege that Professor Hyslop has told a deliberate falsehood when he says that he has spent a whole year trying to meet me, for I am not in position to know with absolute certainty how much time, if any, the good Professor may have put in trying to find me.

But inasmuch as Prof. Hyslop has had in his possession, for the last two years, a letter from my esteemed friend, Dr. J. D. Buck, offering to open the way for him to meet me at any time he might desire to do so; and inasmuch as during all that time I have held myself in readiness to meet him; and inasmuch as up to this day neither is Dr. Buck nor am I aware that the Professor has ever made the least effort to meet me; you can readily understand that his alleged statement concerning the matter is somewhat difficult for me to credit."

Let me say in conclusion, that I am glad Professor Hyslop has made his own personal statement of the matter, and I am equally pleased to give it publication in the columns of the same magazine which carried my own statement.

I leave the matter with our readers, with the following additional suggestions:

1. That my previous statement was made with the full correspondence between Dr. Buck and Professor Hyslop, to that date, before me, and that no letter nor messages have since been received by Dr. Buck nor myself from Professor Hyslop, nor from any person acting for him, until I received the letter here published.

2. The fact that the foregoing letter reached me promptly is evidence that the way is open between us, and that there are no obstructions to prevent him from getting a message to me at any time.

3. If the good Professor did not receive the autograph copy of "*The Great Work*" sent to him by me, nor the three gift

copies sent to him by my friends, then it is evident that there have been four miscarriages, or that somebody other than Professor Hyslop in his office has received these four extra copies, and possibly laid them away, or put them on the shelves of his library before the Professor saw them, and without calling his attention to them. I can understand how this might occur in the experience of a man who is too busy to open and examine his own mail, or who, for other reasons, must entrust it to others.

4. In the closing paragraph of his letter he says: "Other parties who have tried to get me an interview have totally failed to do so," etc.

Now without questioning, in the remotest degree the perfect good faith of Professor Hyslop in making the foregoing statement, I want to say that it does not seem *possible* to me that any individual, with average intelligence, could make any serious effort to get an interview with me without that *fact* coming to my notice in some way. And I have never at any time had an intimation from Professor Hyslop nor from any other person whomsoever to the effect that the Professor desired to see me.

And I know personally that Dr. Buck has been waiting patiently ever since the date of his last letter to the Professor on the subject, more than two years ago, for some intimation from Professor Hyslop that he desired to meet me.

And in conclusion let me say:

1. That this subject never would have been referred to in these columns but for a statement from Professor Hyslop to a member of the S. P. R. to the effect that he had spent a whole year trying to meet me, but without avail; and the fact that his statement was made the basis of a criticism by that member of my supposed action in avoiding a meeting with the Professor, "in the interests of science".

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2. From his own statement, in the closing paragraph of the foregoing letter, Professor Hyslop "has not been in Chicago at any time, save once, when it was possible to see the author". This does not seem to indicate that he has spent any considerable amount of time in the effort to meet me.

3. On that one occasion when he was in Chicago, had he desired to meet me he could have done so by means of a simple note addressed to me, either in care of the Indo-American Book Company, or in care of Dr. Buck, who was only waiting to serve him.

4. While I have not personally sought a meeting with Professor Hyslop for the simple, and to my mind sufficient, reason that I have been, and still am, unable to see wherein either of us could be of service to the other, "in the interests of science"; nevertheless, I have *not* sought to evade nor avoid such a meeting, nor have I thrown the slightest obstacle in its way.

From the information at my command, I am convinced that Professor Hyslop and I are operating in distinctly different fields of scientific research, and that our methods are therefore equally different.

Nevertheless, the way is now open between us, and if the Professor hereafter desires to meet me "in the interests of science", and will time his visit so that I can meet him without neglecting my already fixed responsibilities, I am sure he will not find me difficult to locate.



"You will find, in the effort to reach a higher spirituality in your daily life, that the small things try your patience and your strength more than the greater ones."

—Ella Wheeler Wilcox.

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## *What is Mirth? Prize Awards*

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In compliance with the terms of our offer of prizes for the five best definitions of "*Mirth*", as set forth on page 59 of the January-February number of this magazine, we herewith present the awards of the judges, which are as follows:

**FIRST PRIZE:** One copy *de luxe edition* "*The Great Work*" to John L. Whitney, Empire, Butte County, S. Dak.

**SECOND PRIZE:** One copy "*Harmonics of Evolution*" to Francis E. H. O'Donnell, 2758 Hillegass Avenue, Berkeley, California.

**THIRD PRIZE:** One copy "*The Gay Gnani of Gingalee*" to S. E. W. Kittelle, Lieutenant Commander, Battleship Mississippi, Navy Yard, Boston, Mass.

**FOURTH PRIZE:** One copy "*Constructive Psychology*" to Dr. L. H. Henley, Marshall, Texas.

**FIFTH PRIZE:** One copy "*Who Answers prayer?*" Carl K. Ebann, 209 State Street, Chicago.

It is with pleasure that we herewith publish the manuscript of John L. Whitney, to whom the first prize was awarded. We believe it will be of helpful interest to our readers. At the same time it may be of interest and gratification to the author to know that his work was given first honors in competition with that of forty-nine competitors. Here it is in full:

### *Definition & Elucidation by John L. Whitney*

*Definition:* Mirth is the established harmonic relation which the Individual Intelligence sustains to the principle of *Levity* in Nature.

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*Elucidation:* Nature seems to have established an orderly and systematic method of procedure in the performance of her operations, which method the most highly developed and progressive Individual Intelligences discern and adopt as a standard, pattern, or guide to the performance of the operations of Individual Intelligence. This orderly and systematic method of procedure becomes a standard of decorum.

So, there seems to be in nature a principle of decorum.

Nature also seems to have moods in which she does grotesque things; from which fact it would appear that nature establishes a Principle of Levity.

That there is in the constitution of the Individual Intelligence which discerns and responds to this Principle of Levity, and it might be named the Faculty of Levity, in that it possesses the power to convert the grave into the ridiculous and to perceive the grotesque in external phenomena.

When a group of correlated acts is performed with decorum, the attitude of the individual is one of gravity and dignity. If the same group of acts is performed in such manner as to depart from the established lines of decorum the grotesque enters into the performance; and the attitude of levity in the observer seems to be evoked.

When this departure from the lines of decorum occurs, the principle of levity seems naturally to enter into the performance, and this seems to arouse and set in operation that which represents the same principle in Individual Intelligence, that is, the Faculty of Levity—and does it seemingly by the law of correspondence, sympathy or affinity.

When the Faculty of Levity is stimulated it produces the condition of *Mirth* within the Individual Intelligence.

So, there is a harmonious relation between the Faculty of Levity and the acts which depart from the lines of decorum.

Hence the definition above.

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## The Perfect Marriage



man and a woman, when mated under the law, are as the halves of a perfect sphere. Yet you must know that in this infinite creation no two of these spheres are alike as to form, constitution or purpose; nor can any but the perfect halves ever mate in true marriage, either in flesh or in the spirit. Marriage, as decreed under the perfect law, necessitates a perfect comprehension, each of the other. It means full appreciation, complete satisfaction, absolute faith. It demands the instant response of the body, mind and soul of the one, to the trinity within the other. Marriage is the crowning glory of human life. The perfect marriage is a bond eternal. The perfect marriage is a boundless freedom. The perfect marriage is a perfect understanding. —“The Dream Child.”

## Greetings to You

*Sir Knight, Comrade and Brother Mason:—*

*We extend to you and to every Knight Templar and Brother Mason present at this great Triennial Conclave of Knights Templar, a Knightly salute and a greeting of good will.*

*Inasmuch as Life and Action is not a Masonic Magazine, it is but natural that you should wonder why we venture to express our unfeigned sympathy, good will, genuine admiration and love for the Craft, and dedicate to it this entire Souvenir Number, and present to you and your fellow Knights 50,000 copies with our compliments, free of charge.*

*It is your perfect right to know. For that purpose we want to ask you to preserve this copy until you have the time and opportunity to read it from beginning to end. You will not find it dull, nor dry, nor tiresome; but every paragraph should be of deep and lasting interest to you, both as a man and a Mason.*

*When you have finished reading it you will know why we have presumed to express for you and your noble Craft our friendship and good will. And you will know that our motives are both unselfish and worthy of your unqualified approval.*

*In the meantime please accept, in good faith, our cordial greetings and fraternal good wishes and believe us,*

*Sincerely and truly,*

**Life and Action**

**The Sovereign Grand Commander  
of the Supreme Council of the 33<sup>o</sup>  
A. A. S. R. of Freemasonry  
for The Southern Jurisdiction, U. S. A.,  
in his Allocution, Oct. 1909, says;**

"I believe that influences are actively at work in our own country, guided and controlled by masterful minds, with every possible agency to assist and co-operate, which, if successful in acquiring full authority and ascendancy, will speedily and cruelly exercise their power in direct contravention of nearly every principle for which Scottish Rite Masonry stands.

These influences are secretly at work. They have all the resources at their command, as they believe, to fight a successful battle, and of which they do not hesitate to boast. Men of brains, and money in unlimited sums are available, and moved on toward the desired end by a zeal and frenzy characteristic of religious fanatics, they hope to win."

